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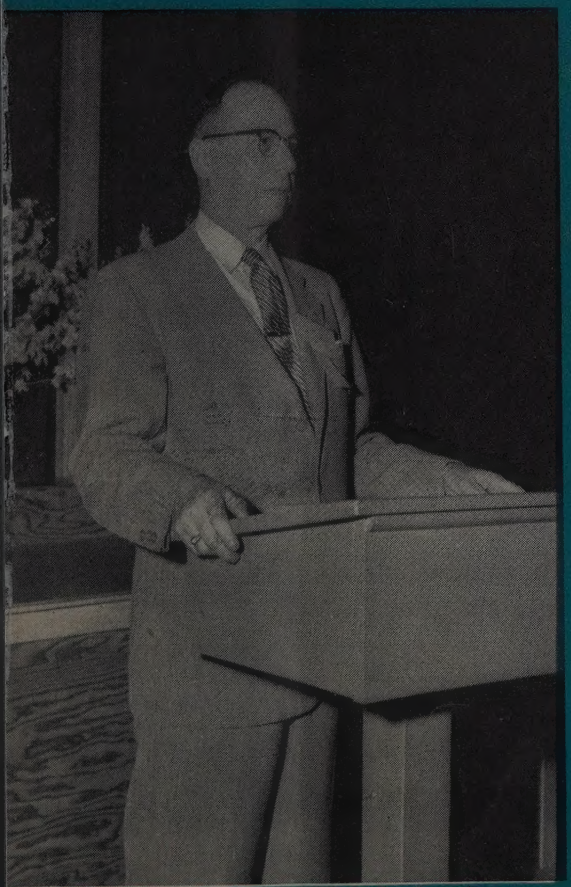
LUTHERAN MEN



ULCA Brotherhood President Merwyn C. Fuss in action on the field in Texas. See Page 14.

June

1955

BROTHERHOOD OF THE LUTHERAN CHURCH

Volume 36

No. 6

Subscription

$1.50 a year

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LUTHERAN MEN

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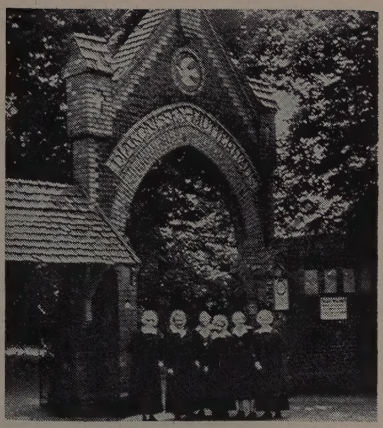
Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Lutheran Church in America. Entered as second class matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States

Subscription . . . $1.50 a year



Archway entrance to the Deaconess Motherhouse at Kaiserswerth-on-the-Rhine, Germany, where the diaconate was born for the Protestant Church in 1836, and from where it spread into a global fellowship.

The Diaconate is an Ecumenical Movement

by MILDRED WINTER

THIS IS the day of broad horizons and vanishing boundaries. The youngest child who looks at television is forced into thinking internationally. Ecumenical movements stir among the most conservative. Even for many Christians the ceiling has lifted and curtains become transparent only within the last decade or two. But not so for the deaconess.

The diaconate has been always on ecumenical movement. Almost from the day of its rebirth in nineteenth-century Germany it has been interdenominational, inter-racial, and international in character. Theodore Fliedner, who fathered this nineteenth-century child, was a Lutheran pastor, but he served one of the earliest union congregations (Lutheran and Reformed) in Germany. The deaconess institution which he founded in Kaiserswerth - on - the - Rhine was Lutheran and Reformed. To this day Lutherans think of it as a Lutheran motherhouse, and members of the Reformed Church call it an institution of that body. To deaconesses the world over it is enough that it is in the cradle of the diaconate.

The diaconate's one denominational mark is its evangelical theology. "Diakonia," the International Federation of Deaconess Associations is comprised of deaconesses of Baptist, Episcopal, Evangelical Lutheran, Methodist, Presbyterian, and Reformed Churches from countries that encircle the globe. There are others not yet affiliated, since "Diakonia" was organized only in 1946. At its 1954 conference it reported 58,000 deaconesses in its membership. It has an estimated potential of 10,000 more.

In less than a decade after its organization in a little German village, the diaconate became Continent-wide. It had spread not only through the provinces of Germany and up to Prussia but to Holland, Denmark, France, Switzerland, Norway, Sweden, Finland, Bohemia and Italy. Ten years after the founding of the Kaiserwerth Motherhouse, Dr. William Passavant from America visited

it. He wrote in his diary, "Though this institution is only a few years old, it has already sent forth 260 female teachers and a large number of nursing sisters who are scattered over Europe in Hospitals from St. Petersburg to Rome!"

Two years after his visit, the diaconate moved westward across the Atlantic. Florence Nightingale had not yet been heard of when four young deaconesses came to the New World to help Dr. Passavant establish the first Protestant hospital in the Western Hemisphere (Passavant Hospital, Pittsburgh, Pa.).

Two years after this trip to America, Pastor Fliedner sailed for Jerusalem with four other deaconesses who were to minister to the Mohammedans and the Jews. Thus the first deaconess home of the East was started, along with a hospital, a school of nursing and a training school for teachers. Later an orphange, a school for the blind and other centers of merciful works developed in in the Holy Land under the direction of the diaconate.

From Palestine the deaconess work spread to Alexandria in Egypt, where, according to Fliedner's own records, his deaconesses ministered to 28 different nationalities in a single year. This was the beginning of deaconess service in Africa. Today numerous deaconess houses including American houses have their sisters serving in remote corners of that continent.

Wherever the diaconate is planted colonies of mercy spring up and spread; hospitals, health centers and orphanages; homes for the aged, the epileptics, the mentally retarded, the insane, and the handicapped. Likewise from the beginning the motherhouses nurtured programs of Christian education. Infant schools, Kindergartens, day schools and teacher training schools clustered about most deaconess houses.

"Bethel is the answer to all needs," is the motto of the largest Inner Mission colony in the world, whose hub is 2,000 deaconesses and their 600 associate sisters. That simple motto characterizes the spirit of this great ecumenical movement. Its line from the very beginning went out into all the world and sought to meet whatever human need it found.

Not only did the diaconate move simultaneously toward the East and the West, but wherever it has gone it has sought indigenous women to join its ranks. One year after the four German deaconesses came to the United States (1850), an American girl, Louisa Marthens, was consecrated as the first American deaconess. Today there are approximately 1400 American deaconesses.

Back in the days of colonization in the Caribbean, the influence of a Danish motherhouse reached across the ocean to the little Island of St. Croix, in the Virgin chain. The results: a Virgin Island girl went to Denmark for deaconess training, and Sister Emma Francis devoted her life to serving her people. One little girl whom she touched, likewise, became a deaconess. And today, in the United Lutheran Church in America, we

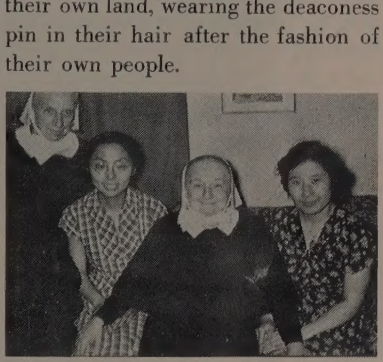
have Sister Edith Prince, a Virgin Island woman who for years has taught in her kindergartens little dark-skinned children of her home island. Her dedication has carried her also to a field of service in the United States.

American visitors to the Augusta Victoria Hospital in Jordan, and the Talitha Kumi School for Girls in Belt Jala immediately recognize as deaconesses the sweet-faced Arab Lutheran women in the feminine caps of the Kaiserwerth motherhouse on the Rhine. They and their German associates are continuing the work begun in the Holy Land by their spiritual sisters 104 years ago.

One can move across continents from the Holy Land to Brazil, in South America. There, too, will be found indigenous deaconesses, Brazilian women speaking the Portugese tongue, perpetuating the work of their European sister in some areas, and their North American deaconesses (of the Methodist Church) in other areas. There are at least two young Lutheran Motherhouses in Brazil. One reports 41 Brazilian deaconesses, the other 17 deaconesses and 27 deaconess students.

Perhaps the weakness in its development of indigenous sisterhoods in the past has been the attempt to mold them after the European pattern of the Nineteenth Century. Today, in the middle Twentieth Century, the diaconate is not only being planted but nurtured in the pattern of its indigenous culture.

In South India can be found Sister Lydia Vendanayakam, first deaconess of the Tamil Evangelical Lutheran Church, and her five associates in the diaconate. Sister Lydia is principal of a training school for social workers. She and the others are not wearing a familiar habit of the European deaconesses, but rather are garbed in the graceful sari of their own land, wearing the deaconess pin in their hair after the fashion of their own people.



Two young medical doctors of Japan with German deaconess at Bethel. Doctors have returned to Japan to help organize Japanese diaconate.

In 1952 two young Japanese women doctors came to Kaiserwerth-on-the-Rhine and Bethel in Bielefeld, Germany, under the urging of Kagawa to prepare themselves to be used in founding a diaconate for the United Church of Japan. They have returned to their own country and with the assistance of their German Sisters are responsible for a colony of mercy comprised of a hundred buildings and a hundred bed hospital. Already the indigenous diaconate of Japan is started with 5 student deaconesses and 10 new applicants.

Today in Kaiserwerth are three

young women from the Batak country of Sumatra, preparing to be the first deaconesses of the Batak Church. The Batak Church has an estimated membership of nearly 600,000, 90 per cent of whom have embraced the Christian faith during the twentieth century. In the freshness of this young church, it is expected that an indigenous diaconate shall flourish.

And so the boundaries continue to vanish and horizons continue to stretch as this ministry of mercy follows the great ecumenical spirit of its founder and its ancestral pioneers. Its pioneers today are quietly planting and nurturing small seeds that will grow into fields of a physical and spiritual healing, whatever and wherever the human need.

●

Message from Headquarters

by EARLE W. BADER

The need for Brotherhoods

Our men are on the march! All over the church, congregational Brotherhoods are holding their monthly meetings, some in small groups, others in large groups; all are dedicated to the accomplishment of our Brotherhood objectives.

Despite the encouraging growth of the Brotherhood on all levels, it is obvious that we have just begun to exploit our Lutheran manpower as the greatest untapped resource of the church.

The organization of a Brotherhood is relatively simple. All it takes is a handful of consecrated men and their pastor, with a program and a purpose. The purpose of the Brotherhood can be reduced to the three challenging words, "Organization for Service," which appears on each Brotherhood charter. Its program is just as simple. The "Ten Objectives" challenge us to EVANGELIZE, EDUCATE and ENERGIZE.

The congregation that does not use its men is missing the boat. It is leaving its job half done. This admission by a prominent Lutheran pastor who recently organized a Brotherhood in his congregation speaks for itself: "Throughout my long ministry, I always felt that I could *get along* without a Brotherhood, but now I realize that I cannot *get ahead* without my live-wire men's organization."

With so much to be done, the congregation that does not make the fullest use of its men is guilty of an unpardonable waste. The Brotherhood gives more power to your church. It is power ready to be used. It is the strong right arm of the pastor. It is active, virile power for the church council, the Sunday school and the entire congregation.

The church that does not use this potential power is letting its muscles become flabby.

Regardless of whether your Brotherhood men are meeting in a large established congregation, or in a small mission, they are dedicating their united effort to a common cause. Gathered around a table, or seated in a circle, it is in groups such as these that men have met throughout the centurnes. They have dreamed dreams, visualized new freedoms for mankind, and made the impossible a living reality.

It was in just such gatherings that Christianity found its roots. From such groups of men as these, our congregations have been organized, and the Gospel given wings to the uttermost parts of the earth.

The Brotherhood in the local congregation can release its tremendous resource of power for the fulfillment of every goal that the church can set before them.

Whether it be evangelism through the King's Men Church Attendance Crusade or serving as a big brother to curb juvenile delinquency through Boy Scouts work, or instilling the principles of Christian stewardship and tithing, or supporting the church-wide tasks of missions and merciful works, the men of the Brotherhood can be counted on to do their part, even to the amazement of their own strength and accomplishment.

Yes, the men of the church, if properly organized into congregational Brotherhoods, will transform their latent power into glorious achievements for Christ and his church.

The New Hymnal

A probable first run of 500,000 copies is planned for the new Service Book and Hymnal of the Lutheran Church in America, which is expected to appear by Pentecost in 1956, according to an announcement by Dr. Luther D. Reed, chairman of the Joint Commission on the Liturgy and Hymnal. The work of the committee began in June, 1945.

Centennials Observed by Two Lutheran Publishing Houses

Two Lutheran publishing enterprises, both doing business in the millions, are observing their centennials this year. They are the United Lutheran Publication House and Muhlenberg Press at Philadelphia, Pa., and the Augustana Book Concern at Rock Island, Ill.

The ULCA's Publication House, which grossed $3,260,000 in 1954, began when a small group of Pennsylvania Lutherans dug deep into their pockets to launch a church publication society and for several years kept paying out money to meet rent and fuel bills.

The Augustana Book Concern of the Augustana Lutheran Church traces its beginnings to a little printshop in Galesburg, Ill., where Dr. T. N. Hasselquist published a catechism and song book in 1855. In 1954 that Augustana Book Concern reported a gross income of over $1,350,500.

Education for Living

by EARL S. RUDISILL

Christian Education

Direct

The two forms of Christian education complement and support one another—the direct and the indirect. The indirect type is less specific, but it often proves more influential than the direct form. The direct kind of teaching can give the teaching of the Bible and the church in definite form, and that is quite necessary. Both forms are needed. Christian education is incomplete and inadequate if either is missing.

Religious education in the family calls for the co-operation of parents in helping children, and even adolescents, in the study of church school lessons. That, of course, means that parents have to prepare before they can be of help. Such preparation in itself will prove beneficial to them in two ways: they refresh their memories on the Bible and they find out what their children are studying (or are supposed to study). It is an impressive thing to children to see their fathers and mothers handling the Bible and taking religious education seriously enough to give it some time and effort. What parents take seriously is likely to be taken seriously by the young set.

Bible stories may be read to children until they arrive at the point of being able to read well for themselves. As soon as they are able to read for themselves they should be encouraged to do so. The parents' reading to them should then taper off, but the interest ought to remain high, and take such forms as talking the stories over, asking questions, giving modern parallels, and helping children to find the basic truth or principle involved. I am grateful to this day that my father took time to read Bible stories to me as a child, welcomed questions, and explained to me what seemed difficult or mysterious. The pictures also received attention. Today we have better Bible picture and story books than in that day.

Parents can give direct instruction also by relating nature to God for their children. Every tree, plant, flower, animal, or bird can be a starting point. Its origin, purpose, and place may be talked over. Children are generally interested in such informal lessons. In cases where their usefulness is not so clear children may be pointed to the boundless knowledge of God as compared with our feeble understanding.

Fathers and mothers may also start from the various problems

which arise in homes every day, help all to see the various factors which are involved, and raise the question, "What would Jesus do about it?" We may then call up the things our Lord said about parallel situations, or what he did in similar cases. At times we may need to summarize Scripture statements and point out the basic teachings indicated. Again and again we'll need to call up Jesus' law of understanding love, so, in simple language, we may explain how that law underlies all fundamental questions of right and wrong.

There is no end to direct or indirect teaching of the Christian faith and life. They are needed all the time. And if we are the kind of persons we ought to be we'll be teaching all the time, either directly, or indirectly by what we are. Let both kinds of teaching operate together.

Indirect

Some people look at Christian education through the wrong end of the telescope. They see it as much smaller than it is. To them it is instruction only—a matter of knowledge and nothing else. Knowledge, of course, is very important. People, young and old, need to know as much as possible about their faith. But education in Christianity is much more than imparting information. It includes also the building up of attitudes, developing habits and skills, encouraging growth toward social maturity, learning to appreciate the good, the true, and the beautiful wherever found. But Christian education looks also toward the attainment of moral ideals and spiritual insight.

It is sometimes overlooked that many of these factors are achieved indirectly rather than directly. This is true not only for children but for youth and adults as well. Human beings of all ages are profoundly influenced by their environment—the very atmosphere in which they live. We all learn or absorb a great deal by contagion, just as birds learn their songs or children acquire their language in their homes. The type of parents and the quality of home make a great difference. Both fine Christian homes and crude, unrefined homes are effective, but in opposite directions. Our current wave of youthful delinquency is traceable largely to bad homes of one kind or another. Fine young people, on the other hand, usually come from homes and parents of refinement. A little fellow was left to eat his breakfast alone. His mother was out of sight, but within earshot. When he had finished his meal, before he left the table, he said, "Excuse me, please." How did he learn that?

Furthermore, much is learned by imitation—a parent's whole bearing may be copied. A little boy was walking down the sidewalk. A lady observed, "Look at that! He walks just like his dad. He's inherited that." But she was wrong. Such behavior is not inherited. It was the result of imitation even though the child did not realize it. Our acts of worship, eating, speaking to people, politeness or its opposite are copied, and gradually they take on meaning, as a result of

explanation, or from the atmosphere.

Parental attitudes toward the church, favorable or unfavorable, make their impression for good or for ill. No parent can afford to criticize the church or Sunday school, or their leaders within the hearing of children. A few remarks may impair or destroy their interest in the whole realm of religion and worship. There are many matters of which parents had better speak when alone, if they really feel they must speak of them. Weigh the effects before you speak. Favorable remarks about the church, its work, and its leaders help children to feel assured and easy about the church and religion.

Attitudes of parents toward one another, toward neighbors, toward teachers, toward the Bible, and toward Christian living are extremely important. Consistency of speech and action has one kind of effect, while inconsistency has another.

Fathers and mothers may teach more effectively by what they say and do than by their efforts at direct instruction.

●

Boy Scouts

by GEORGE A. EICHLER

"The Boy Scouts of America maintains that no boy can grow into the best kind of citizenship without recognizing his obligation to God."

Realizing this, the National Council stresses the importance of the scout's religious training, and recognizes that this is the responsibility of the church and the home. Because of the tie-up with the church, the Lutheran scout should receive spiritual guidance in addition to the usual program of scouting. Otherwise, such a tie-up is in danger of losing an important purpose for its existance. In a Lutheran scout troop none of the regular activities of scouting is sacrificed; that only is added which the church alone should supply. For our own boys we interpret religion in accordance with the teaching of the church as revealed in the Word of God. Thus understood, scouting becomes an integral part of the church's program and life.

The Boy Scouts pledge is a promise, not an oath in the Scriptural sense of the term. The upraised hand with three fingers extended has reference to the threefold pledge, not to the Trinity.

The policy of the Boy Scouts movement is that its program shall add to and in no way detract from the opportunity of the church to give to her own boys religious instruction and spiritual experience. Scouting activities must be carried out in such a way that scouting shall not be placed in the position of competing with any other agency of the church for the boy's loyalty, but, on the contrary,

scouting should supplement the church school and other organizations in aiding the church in her efforts to help the boy lead a truly Christian life.

The policy of the Boy Scouts movement, so far as religion is concerned, was reaffirmed in 1935 in a joint statement of President Walter W. Head and Chief Executive James E. West,speaking for the National Council, Boy Scouts of America, thus: "Scouting comes to church humbly and says, 'Here is a program adapted to the needs of the boy. We have dealt only with the natural side of the boy. We claim nothing supernatural for scouting. If you find that what we offer will help you in your youth program, take it and use it as you will.'" And again, "Scouting recognizes the essential part that religion must play—but for scouting to attempt to provide directly and immediately this religious element in the training of youth would be a presumptuous intrusion into the field and function of the church." The scout organization makes no attempt to direct the religious or moral training of the boys in church troops. "A Scout is reverent"—This affirms a true scout's obligation to observe the right of other people to have their religious convictions.

From a statement by
W. W. Weller, East Orange, N. J.

●

Honorary Life Memberships

by PHARES G. BEER

Scatter Christian Joy by Giving Honorary Life Memberships

Scientific study furnishes many proofs of the close relation between cheerfulness and health. That health is the basis for cheerfulness is natural enough, but it is quite as true that cheerfulness has its effects on the entire bodily system: digestion, circulation, respiration and nerves. Joy is food, not only a stimulant; it strengthens while it urges on.

Honorary Life memberships in the Brotherhood of the United Lutheran Church in America bring joy to the recipients and donors. A short time ago one of the fine ladies whose husband was recently honored with such a membership told us that her husband was very happy in being honored in this way. She said, "He was happier after receiving this honor than I saw him for a long time. Yes, we both were exceedingly happy."

Some of our friends, who, at the time of the introduction of Honorary Life memberships into the program of the Brotherhood looked askance at this project, have since been honored with such memberships and now hold this honor in very high esteem.

Donors who give such gifts have the satisfaction of seeing the change in the attitudes of the recipients. Synodical, conference and congregational Brotherhoods reap the benefit of greater loyalty and effort on the part of individuals honored in this way.

A splendid time to give Honorary Life memberships is at the annual congregational meeting. Giving such memberships adds a period of happiness and joy to such meetings. We frequently hear the complaint that annual congregational meetings are dry and lack interest, if you would have them happy and spirited affairs have the congregation, Brotherhood or some individual give Honorary Life memberships to your auxiliary or congregational leaders at that time.

All Christians have some persons to whom they look as spiritual parents. People who have helped them to become genuine disciples and stewards of Jesus Christ. They may be pastors, Sunday-school teachers, auxiliary leaders or some other persons. To honor such persons after their demise with an In Memoriam membership is surely a real tribute to the influence of such persons. In this way we show that our esteem is more than words or flowers but an abiding tribute which continues through the emblem worn by the person honored with the In Memoriam membership. In every instance where a person is honored with an In Memoriam, not a Transfer, some other person, a close friend or some one else designated by the donor, is given an Honorary Life membership with the In Memoriam.

Be sure to scan this column in the July and August issues of *Lutheran Men* to see which of your friends have been honored by Honorary Life and In Memoriam memberships during the past year.

In the South Carolina synodical Brotherhood Mr. James F. Wheeler, Box 668, Mt. Pleasant, South Carolina, is the successor to Mr. Carl Davis Caughman as Honorary Life and In Memoriam secretary and all future correspondence concerning this department and its activities in that synod should be sent to him. Mr. Wheeler is also Honorary Life and In Memoriam director and stewardship director of the Southern Conference Brotherhood of his synod and president of the Brotherhood of St. Paul's Evangelical Lutheran Church, Mt. Pleasant, S. C. Here is another instance of an aggressive and faithful Brotherhood officer holding a number of offices in his synodical, conference and local Brotherhoods. Brotherhood leaders are faithful and cooperative wherever they may be called for service in their church.

At this moment the South Carolina Brotherhood stands second in the number of Honorary Life memberships given this year.

Irish Name

"A fine and thankless country this is," declared Pat. "Dozens of States named after Indians, but only one named after an Irishman."

"And which one is that?" asked Mike.

"Faith and begorra," sputtered Pat, that great Irish State, O'Regan!"

—Sunshine Magazine

Brotherhood in Action

by CHARLES F. BROBST

Projects Create Interest

How can our men become interested in the Brotherhood? What can be done to get them to attend the meetings? These are only sample questions that deal with the same problem in so many of our men's organizations.

The answer has been sought throughout the years without a commonly accepted solution. Many factors contribute to the success of Brotherhoods. The quality of leadership is probably the most important element that determines the failures and successes of a men's organization. Yet some of the most devoted and willing officers often are discouraged by the poor response given to their efforts by the rank and file of the men in the congregation.

One congregational Brotherhood, and there doubtless must be others like it, stirred up interest and activity by taking on a project. This is the way it all began.

At the first regular meeting after Christmas, the topic leader—this was the first time he ever discussed the Brotherhood topic—in trying to make his presentation practical, mentioned the absence of any distinctive Christmas displays by his congregation. He called attention to the advertising which business does—it spares no effort or expense. Some companies have attractive nativity scenes in their newspaper advertisements, stores have them in their windows, merchants and chambers of commerce erect them in business districts. Why doesn't the church do some dignified advertising and witnessing, he asked?

The discussion that followed resulted in the appointment of a committee to study the possibility of making a nativity scene to be placed on the lawn of the church next Christmas. This committee reported that life-sized outlines could be purchased from a lumber dealer in the community. These contained full directions and instructions for constructing and painting the outdoor figures.

The outlines were bought and the project was begun with enthusiasm. Some men bought and delivered the necessary weatherproof plywood. After the next Brotherhood meeting, the men set to work. They traced the figures on the plywood and at the same time enjoyed a fine fellowship. This wasn't work; it was enjoyable activity.

The figures were cut out at a local planing mill by a few of the men before the time of the next month's meeting. At subsequent Brotherhood meetings, the project was continued.

The ultimate result of this project cannot be determined at so early a

date. However, the attendance at the meetings has increased and the interest is growing. It is very noticeable that some of the younger men who heretofore showed no interest in the Brotherhood have been coming to the meetings. The word is going around that the men are engaged in this interesting project. The cup of interest has been running over into the Luther League, for the young people volunteered to assist with the painting of the figures. Anticipation is keen. The leaders are encouraged. The future of this Brotherhood is bright. What has been done by these men may well be suggestive to others.

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News

James Wessinger Addresses Laymen's Banquet
Left to right: Charles R. Kraus, president of the Georgia-Alabama Synod Brotherhood and president of Peachtree Road Lutheran Church, Atlanta, Ga.; David H. Blomstrom, vice president of the Georgia-Alabama Synod Brotherhood and second vice president of the ULCA Brotherhood; the Rev. W. H. Lefstead, Mobile, Ala.; James Wessinger, Columbia, S. C.; Erwin G. Baumer, Peachtree Road Church, and Dr. and Mrs. C. E. Fritz, Atlanta, Ga.

Brotherhood Officials Attend Lutheran Layman's Movement For Stewardship Banquet

Charles R. Kraus, president of the Georgia - Alabama Synod Brotherhood and president of Peachtree Road Lutheran Church Brotherhood, and David H. Blomstrom, vice president of the Georgia-Alabama Synod Brotherhood and second vice president of the ULCA Brotherhood, had honored places at the Lutheran Laymen's Movement for Stewardship banquet held in connection with the Georgia-Alabama Synod convention, Peachtree Road Lutheran Church, Gruber, former president of the synodical Brotherhood, and J. H. Oetgen, director of evangelism for the ULCA Brotherhood.

Atlanta, Ga., April 18 to 21. Other prominent officials included Martin

Texas Synod Brotherhood Convention Lutherhill, La Grange

Using the theme "A Mighty Fortress," the Brotherhood of the Texas Synod held its 26th annual convention April 23 and 24 at Lutherhill Camp, La Grange, Texas.

President Merwyn Fuss of the U.L.C.A. Brotherhood presented charters to the newly organized Brotherhoods of Messiah Church, Austin, and St. Andrews Church, New Orleans, Louisiana. Speaking to the convention on the subject "Victorious Christian Soldiers," he said: "The Brotherhood has the most challenging program in its history. We will fail if we depend on our own plans and insist on doing things our way. We cannot fail if we will seek to know God's way and be willing to follow His plan."

"Following the Ten Objectives is the men's way of serving the church

and building a sound basis for Christian living," said the Rev. David F. Cooper, pastor of Messiah Church, Austin.

Dr. Royal E. Lesher, president of the Texas-Louisiana Synod, addressing the convention Saturday afternoon, stated: "In my book, the church would be in a very bad state if it were not for the Brotherhood. To run a church we need manpower, and we need manpower to spread the gospel." He pointed out that the Brotherhood mission fund had granted $1,200 to Prince of Peace Church, Houston, and $1,800 to Messiah Church, Austin.

President Henninger recommended that an effort be made to reach a goal of 945 members by 1959; that financial support be pledged toward the securing of a field secretary for the Brotherhood of the U.L.C.A.; that continued financial support be given to the mission congregations through the increasing of the mission fund; that support be continued for the development of Lutherhill Camp, where the convention was held.

William L. Rapp, chairman of the Lutherhill "D" Day Fund, reported that $6,000 was given in the special appeal on April 17.

One hundred and thirty-five attended the banquet, at which the Rev. Philip Wahlberg, pastor of St. Mark's Church, Corpus Christi, was toastmaster.

The following officers and committeemen were elected: Valentine Roessling, St. Luke's, San Antonio, president; Henry Hahn, Redeemer, Houston, vice president; A. W. Rothlisberger, Faith, San Antonio, secretary; Walter C. Otto, Messiah, Austin, treasurer and R. F. Schwarz, St. Luke's, San Antonio, and Victor Brookover, St. Mark's, Corpus Christi, committeemen.

●

Monongahela Valley Conference

The Monongahela Valley Brotherhood Conference of the West Virginia Synod held its spring meeting in Grace Church, Fairmont, West Virginia, on April 17.

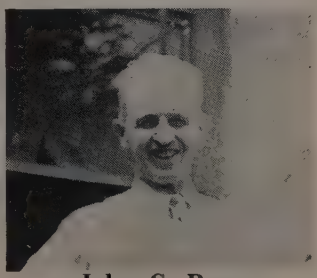
Herman G. Anderson, president, discussed the plans adopted at the Atlanta Convention.

E. B. Smith, a layman of the Presbyterian Church, was the guest speaker. He has served as a leader in the Men's Council, which is the men's auxiliary of the Presbyterian Church of the U.S.A. He discussed the program adopted by the Men's Council to increase church attendance.

Following the evening meal the King's Men filmstrip was shown.

—D. W. Reiter

●



John C. Barg

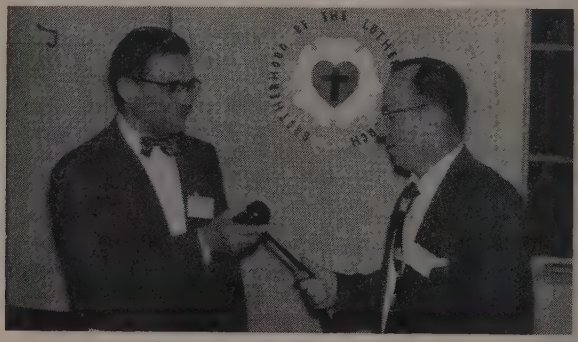
John C. Barg, a Lutheran layman prominent in church activities, died

on March 10, at his home in Rochester, N. Y.

Mr. Barg was a lay preacher and supplied the pulpit of St. John's Church, Lyons, N. Y., for two years. He was a lifelong member of Grace Church, Rochester, where he began teaching Sunday school at the age of 15. He sang in the choir for 37 years and was one of the Boy Scout leaders.

He served two terms on the Executive Committee of the United Snyod of New York and was president of the Western Conference Brotherhood, 1933-1937.

Surviving are his wife, Viola Neuwirth Barg; a daughter, Mrs. Freda Hara, of Washington, and a son, Jack L. Barg, of Akron.



Georgia-Alabama Synod Officers

Upper picture: Past President M. R. Gruber (left) passes gavel to President-elect C. R. Kraus.

Lower picture, standing, left to right: The Rev. C. J. Rice, J. H. Oetgen, J. H. Cornwell, Dr. C. E. Fritz; P. H. Rhyne, secretary. Seated: The Rev. Cecil Carpenter; E. P. Berry, treasurer; D. R. Kraus, president. All are members of the Executive Committee.

Georgia-Alabama Synod

The Brotherhood of the Georgia-Alabama Synod held its eleventh annual convention at Christ Church, Cullman, Alabama, on March 18 and 19. Seventy-five delegates and visitors

were present, with almost all the pastors of the congregations.

The general theme of the convention was "Forth in Thy Name." Workshops were held and the speakers were: M. R. Gruber, Redeemer Church, Atlanta, "Church support"; J. H. Oetgen, Redeemer Church, "Evangelism"; and C. R. Kraus, Peachtree Road Church, Atlanta, "Visual Aids."

Three new Brotherhoods were received: Good Shepherd, College Park, Georgia; Ascension Church, Augusta, Georgia; Our Saviour, Montgomery, Alabama. A budget of $1,700 was adopted. Also a goal was set to establish four new Brotherhoods in the synod and to increase the membership during the year as part of the U.L.C.A. Brotherhood's membership drive.

The president of synod was presented an Honorary Life Membership in the Brotherhood of the synod and presentations were also made to all the past presidents.

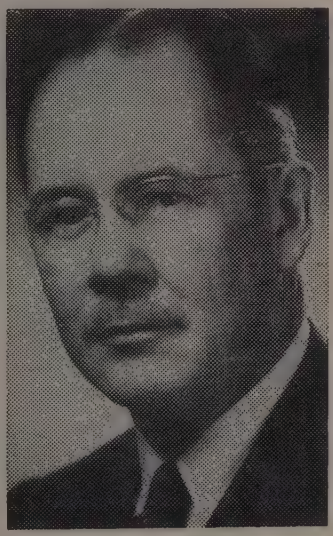
The officers elected for the year are: Charles R. Kraus, Peachtree Road Church, president; Dave Blomstrom, Peachtree Road Church, vice president; Peter H. Rhyne, Americus, Ga., secretary; E. P. Berry, Cullman, Alabama, treasurer; and Robert Downey, Montgomery, Alabama, to the executive committee.

●

Retired Dentist Enters Full-Time Church Service

A retired Texas dentist who wanted to give himself to full-time service as a lay worker in the church—without salary—has embarked on a new career as assistant director of the Lutheran Laymen's Movement for Stewardship.

Dr. H. C. Hoisington, 54, of Corpus Christi, Tex., gave up his practice two years ago to lead a life of retirement but in April he reported for work in the Stewardship Department. A man of modest means, Dr. Hoisington has provided for a moderate retirement income for himself and Mrs. Hoisington, during the 30 years he practiced dentistry.



Dr. H. C. Hoisington

The story of Dr. Hoisington really starts back 25 years ago, shortly after his marriage, when he joined the Lutheran Church. In the years of his active service as a layman in Illinois and Texas, Dr. Hoisington has had a growing conviction about Christian stewardship—the practice of the Christian religion.

Pittsburgh Synod of the United Lu-

"I've always been concerned about stewardship," Dr. Hoisington says, "and I have always wanted to get into full-time church work. In fact, at one time, both my wife and I thought that what seemed most important was for me to give up the practice of dentistry and go to seminary to become a pastor—but the door never opened for me to do this.

"Someday," we agreed, "the way will be open for me to get into full-time church work, even if it didn't work out for me to become a pastor. The door has opened now for me to fulfill this ambition. We now have realized that it would have been impractical for me at my age to have gone to seminary for three years, because now I can spend those three years actively in full-time service for Jesus Christ and His Church."

●

New York Brotherhood Meets At Wagner College, Staten Island

"Brotherhood Men at Work" will be the theme of the 25th annual convention of the Brotherhood of the United Lutheran Synod of New York and New England to be held June 3 to 5 at Wagner College, Staten Island, N. Y. This will be the first convention of the New York Brotherhood to be held on a college campus, and it will be the longest convention, beginning on Friday night and ending Sunday afternoon.

On Saturday morning there will be four workshops on Brotherhood leadership training, followed by luncheon, at which the speaker will be the Rev. Dr. C. Franklin Koch, executive secretary of the ULCA Board of Social missions. The convention business will open the afternoon meeting, followed by special messages by Dr. David Delo, president of Wagner, and the Rev. Dr. Frederick R. Knubel, president of the synod.

The Rev. Dr. Edwin Moll, LWF representative in the Near East, who recently returned from Palestine, will speak at the anniversary banquet Saturday evening, and Richard Sutcliffe, associate director of the Department of PRT, will speak at the fellowship dinner on Sunday.

Entertainment will also be provided for delegates and their wives and children.

●

New Jersey Brotherhood

The 4th annual convention of the Brotherhood of the New Jersey Synod was held on May 7 in the Lutheran Home of New Jersey, Moorestown, N. J.

"Springboard Clinic" was led by Leonard Ashford, Philadelphia, member of the ULCA Brotherhood Executive Committee. The Rev. Dr. Ralph Tabor, Baltimore, spoke on the convention theme, "The Time of March Has Come," at the twilight service in the open-air chapel.

●

Three Sons Follow Father Into Ministry

All three sons of Dr. William F. Pfeifer, Sr., have followed him into the Lutheran ministry.

Like their father, the three pastor sons are graduates of the Philadelphia Lutheran Theological Seminary. And all have held pastorates in the

theran Church in America.

In April the Rev. H. Wahl Pfeifer succeeded his brother, the Rev. William F. Pfeifer, Jr., as president of the Greensburg Conference of the Pittsburgh Synod—which was not unusual. Their father is a former president of the synod's East Conference.

Wahl is pastor of St. James Lutheran Church in Ligonier. His brother William is pastor of the first Lutheran Church in Greensburg. The other brother, the Rev. Edmund Pfeifer, is pastor of Faith Lutheran Church, Fairfax, Va., a congregation which he helped organize a year ago. Each summer the Pfeifers exchange pulpits in visits to each other's congregations.

Dr. Pfeifer, ordained in 1907, is pastor of Hope Memorial Lutheran Church in Smithton. A former pastor of Trinity Lutheran Church in McKeesport, he has held charges throughout western Pennsylvania—which acounts for the fact that each of his sons was born in a different Pennsylvania community. William, Jr. was born in Verona, Wahl in Selingsgrove and Edmund on Pittsburgh's North Side.

Dr. and Mrs. Pfeifer have been married for 43 years. They met at a Lutheran church in their home town, Evans City. Dr. Pfeifer is a graduate of Wittenberg College, Springfield, O. He was awarded his honorary doctor of divinity degree by Thiel College, Greenville, Pa.

Scriptures to Live By

Scriptures to Live By. By Dorothea S. Kopplin. Hanover House. $2.50. 222 pages.

In this book, passages from the Old and New Testaments of the King James Version are arranged to tell the spiritual story of the Bible. Chapter headings are: God, Wisdom from Ancient Days, From the Psalms, the Birth of Christ, Miracles Christ Performed, Truths to Live By, Guide for Family Living, the Parables, Christ Gave Eternal Life, the Crucifixion of Christ.

The author began her career quite by accident. Told she would not have long to live, she collected for her two small children the writings that had helped her most. Mrs. Kopplin did live, however, and her collection of prose and poetry was published under the title *Something to Live By.* The collection has continued to sell successfully every year since its publication over ten years ago.

Scriptures to Live By is the sequel to *Something to Live By.*

Goodness, Truth, and Beauty

Fools For Christ. By Jaroslav Pelikan. Muhlenberg Press. $3. 172 pages.

This book is a series of essays on the intriguing theme of how men have tried either to capture God or evade the Holy through their own goodness, truth and beauty. This is a study of the relationship of the Holy to man's goodness, truth and beauty.

"The Holy is too great and too terrible when encountered directly for men of normal sanity to be able to contemplate it comfortably. Only

those who cannot care for the consequences run the risk of the direct confrontation of the Holy." Those who ran the risk are Kierkegaard, Paul, Dostoevsky, Luther, Nietzsche and Bach.

Kierkegaard shows us that our intellectual truths cannot be equated with the Holy, though men do make idols out of their truths. People tend to make a Christ out of truth rather than find the Truth in Christ. Kierkegaard criticizes the kind of Lutheranism that makes assent to intellectual truths about God the equivalent of faith. "Intellectualism erred in supposing that a mind supplied with truths about God therefore had faith."

Paul was the one who rose above man's truths to find the Truth in Christ. "Men could find truth for the asking in the market place of ideas " in Paul's day, but few found the Truth in Christ. The essay on Paul is wonderful commentary on some of his ideas in the book of Romans.

Dostoevsky shows us the error of trying to equate human goodness with the Holy. Moralism is not God. The essay on Luther further develops the thought that as we should not make a Christ out of our truth so we should not ascribe divinity to our goodness.

Nietzsche tried to equate aesthetics and beauty with the Holy, but failed. On the other hand, the final chapter, on Bach, is a marvelous essay on how this great Lutheran used beauty in the service of the Holy.

God is always something different from and more than our human trinity of goodness, truth and beauty, but the Good, the True and the Beautiful are to be found in God.

A good part of the book will be a bit disturbing to many readers, especially the chapters on Dostoevsky and Nietzsche. But it is an excellent work and should be read by every clergyman and by those laymen who stand firm in faith.

●

"Lutheran of the Year"

Dr. Henry Endress, stewardship secretary of the United Lutheran Church in America, was named "Lutheran of the Year" for 1954 at the tenth anniversary convention of the National Federation of Lutheran Clubs in Detroit. Dr. Endress, in addition to his work as stewardship secretary, is well known as a producer of stewardship films and as one of the two organizers of the project to produce the dramatic film on Martin Luther.

●

Refugees Are Coming In

Migration to the United States under the much-criticized Refugee Relief Act is "gradually beginning to pick up momentum," according to the Lutheran World Federation's Department of World Service. The LWF-WS reported in Geneva that in March 109 Lutheran-sponsored refugees left Austria and Germany for resettlement in the United States. Only 240 had been resettled during the previous activities.

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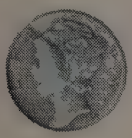

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Editor's Page

More Discipline Is Needed

The hand that rocks the cradle rules the world, it used to be said.

But with the passing of the cradle into the museum, many changes have taken place in our way of life. Secular and religious education is almost exclusively the function of the public and church schools rather than the home. The hand that rocked the cradle may now be engaged in rocking a cocktail shaker or operating a lathe. Divorce statistics reveal that family life is unstable. Juvenile delinquency is on the increase.

Police Commissioner Francis Adams of New York City recently said that the record wave of teen-age crimes is continuing to rise. "The problem grows increasingly serious," he said. He declared that major crimes in New York City last year reached an all-time high.

An editorial in a religious journal blamed both the home and the school for juvenile delinquency; the school for instituting a method of education which abhors discipline, restraint and conformity, and the home for imitating the school.

Justice John Cone, Jr., of New York City, also recently stated that it was a mistake for the school to relax discipline. Said he, "Our youth must again be taught to recognize the rights of others and to accept and follow the rules of good conduct."

Dr. Douglas Kelly, professor of criminology at the University of California, remarked that a change in America's child-rearing habits might produce more neurotics but would cut down juvenile delinquency and crime. He said that old-fashioned child-rearing was strict and taught self-control. Then along came Freud and pointed out correctly that this training produced neurotics. But, said Dr. Kelly, the increasing tendency to let children have their head with minimum parental discipline has perpetuated immature childhood behavior into later years. Infantile behavior in adults is psychopathic and destructive, resulting in more delinquency and crime. Dr. Kelly said he knew of no easy solution to the problem, but he would favor approaching the old method of teaching self-control. "We might produce more neurotics, but we would produce fewer psychopaths and less crime."

So we seem to be confronted with a choice, not between a perfect method and a bad method of rearing children, but between two methods which are not quite perfect. Seeking to avoid neuroses, we ran into something far worse, psychoses. And, in passing, let us note that half of the hospital beds in the United States are occupied by mental patients!

I was amazed to read an editorial in a recent issue of *The Saturday Evening Post* in which a New York City judge revealed that in his seventeen years on the bench not one Chinese-American teen-ager had been

(continued on page 29)

"It Was All Planned So Nicely...

. . . but a dollar was worth a dollar then."

Yes, we all get that same "let down" feeling when we review our insurance programs so carefully planned a few years back. At that time, there seemed to be plenty to cover emergencies; to protect loved ones in the event of death; and even to provide for retirement in old age.

But TODAY, almost every living cost has more than doubled. That same insurance won't care for average emergencies; won't provide sufficiently in the event of death; won't begin to cover retirement.

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The Congregation and Worship Services

by M. K. SALLMEN

Author

The writer of this topic, Pastor M. K. Sallmen, is a member of the Suomi Synod. Since his ordination in 1941 he has served bi-lingual congregations. At present he is pastor of St. John's Lutheran Church, Detroit, Michigan. He has served on the home mission board and the evangelism committee of his synod. He is a member of the Lake Erie Conference Board, Lutheran World Action Director of his synod, and a member of the steering committee for a week of evangelism in Detroit under National Lutheran Council auspices.

Editorial Committee

Arthur H. Getz, D.D., chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock, George O. Koponen. Brotherhood topics are prepared under the auspices of The American Federation of Lutheran Brotherhoods.

Topic Aims

1. To examine the benefits which accure to the individual from attending church services and participating wholeheartedly in the worship.
2. To see what effect an individual's church attendance has upon others.
3. To examine in detail ways in which attendance at church services could be increased in the local congregation.
4. To take definite steps, individually and collectively, to promote larger and more regular church attendance.

WHEN THE word *worship* is mentioned what do you think of first? Do you think of sitting quietly in a beautiful church as you think about God? Do you think of a bible passage that is hastily read and prayer that is quickly offered at some organization meeting? Do you think of a pastor preaching from a pulpit? Do you think of a choir that is singing an anthem? Do you think of devout people kneeling before the altar as the pastor says: "Take eat, this is My Body; take drink, this is the Cup of the New Testament?"

Some go to church to take a walk,
Some go to church to laugh and talk;
Some go there to meet a friend,
Some go there their time to spend;
Some go there to meet a lover,
Some go there a fault to cover;
Some go there for speculation,
Some go there for observation;

Worship

Hymn: "The Church's One Foundation" —No. 198 C. S. B., or No. 135 P. S. H.
Scripture: Colossians 1:3-18.
Prayer
Special Music
Hymn: "Through the Night of Doubt and Sorrow"—No. 201 C. S. B., or No. 137 P. S. H.
Topic
Hymn: "A Mighty Fortress Is Our God" —No. 195 C. S. B., or No. 134 P. S. H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

Some go there to doze and nod;
The wise go there to worship God!
(Source unknown.)

What you think of first when the word *worship* is mentioned reveals at least in part what worship means to you. For all of us it should mean an opportunity to pour out our hearts before God in prayer, praise, and thanksgiving, and an opportunity to receive the blessing of God through Word and Sacrament. Such worship brings benefits—fellowship, security, spiritual uplift, and strength.

Fellowship

One of the deepest desires of mankind is the desire for fellowship. We want to be with those whose spirit and ideals are similar to our own. In the church we find a satisfying answer to this craving. There we are in the company of people who believe as we do, who have longings and aspirations similar to our own, who are struggling to obtain the same things we yearn to attain. We even feel ourselves united through faith with believers all over the earth, and with believers of ages past who have preceeded us into glory. That is what we mean when we confess that we believe in "the communion of saints." Our attendance at church services unites us with fellow believers of all ages, nations, and races.

But even this does not exhaust the meaning of the fellowship which we experience as we attend church services. The climax is reached as we kneel before the altar in Communion and hear the pastor say, "This is My Body; this is the Blood of the New Testament." It is then that our communion with fellow believers and with Christ reaches its climax and brings a satisfaction to our souls that can be experienced in no other way.

Security

The poet sang, "Change and decay in all around I see." Perhaps never before have people been so greatly haunted by a sense of insecurity as in our age. There is a word in the English language which holds real terror for many people. It is the word *separation*. The older we become, the more dreadful this word seems, for increasingly we experience its horrors. We are separated from our parents, for they pass out of this life. We are separated from our friends, for they, too, die. We are separated from our children, for they establish households of their own, and perhaps their work takes them to a far-away community. An unwise investment may separate us from the funds we saved for old age. With the advance of years we may be separated from health and strength. Eventually we will be separated from life itself.

In the midst of all this insecurity, is there nothing that is stable, nothing that is firm and reliable? Yes, there is one thing. The apostle spoke about it when he said, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." There is our security. The love of Jesus Christ is constant, unchange-

able. He has promised, "I will never leave thee nor forsake thee." Since he is ever with us, what need we fear? Secure in his abiding presence we can even declare, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Attending church services renews our sense of security.

Spiritual Uplift

Life, with its trials and temptations, its stresses and strains, saps our spiritual energy. We feel enervated and weak, gloomy and depressed. But at the church service we experience refreshment, renewal, a rebirth. The joy of salvation through Christ Jesus transforms life for us. We are comforted, gladdened, exhalted. With the Psalmist of old we sing, "I was glad when they said unto me, Let us go into the house of the Lord." Attendance at church services brings us spiritual uplift.

Strength

United worship also brings us renewed strength. There are times when we feel very weak. All around us are the forces of sin and evil, ready to engulf us. As we read the newspapers and learn about all the vice and crime in the world we realize that the hosts of darkness are fighting bitterly against the forces of goodness and righteousness. We almost feel as though we stand alone. But then we come to church services, and all about us we see fellow believers who also are standing against that which is evil. Our sense of the communion of saints makes us realize that everywhere in the world there are faithful believers who are fighting the good fight of faith. We experience anew that we are marching side by side, shoulder to shoulder with millions of faithful believers—yes, marching with Christ who is at the head of our ranks. Then we understand anew: "We have Christ's own promise, and that cannot fail. Onward, Christian soldiers!" At church services we uphold one another's hands in prayer, and we leave the church with a new sense of strength for the battle which lies ahead.

Affect on Others

Our regular attendance at church, and our hearty participation in worship, brings blessings to others as well as ourselves. Our attendance encourages others to attend. Our prayers encourage other to pray also. Our participation in the singing of hymns and the responses of the service encourages others to pour out their hearts before God in faith. And the transformed and enriched lives which we live as a result of our church attendance continue to affect others throughout all the days which follow. The lives of people everywhere are richer and happier because we worship God in his holy temple.

How Increase Attendance?

Since church attendance brings these great blessings to us and to others, we should be very eager to share church services with men everywhere. How can we do it? Here are a few suggestions:

1. *Attend services faithfully yourself.* Every time you attend church you are encouraging others to be faithful also.

2. *Remove distractions.* A church that is in a poor state of repair, pews that are dusty, a building that is cold because of the heating system is worn out or the janitor failed to perform his duties, a church that is sweltering hot because ushers failed to open the windows or the congregation did not have the willingness to install fans, hymnals that are torn and ragged, ushers that are officious and intrude themselves upon the service, adults that carry on a conversation during the service—these and other distractions keep many people from attending church worship.

3. *Develop congregational participation.* A dull, sleepy congregation, which does not participate heartily in the service, does not make people want to return to future services. But the congregation whose singing is strong and joyous, whose responses in the liturgical services are made with conviction, whose interest in the reading and preaching of the Word is quite evident—that kind of congregation makes people feel they ought to return for other services.

4. *Improve the music.* Choir anthems, solos, and organ music should be selected with care and should be in keeping with the spirit of reverent worship. A bit more money spent to have the organ tuned regularly, to buy new choir music, and to pay a reasonable salary to an organist and choir director of ability, would often do much to make church services more attractive.

5. *Improve the setting of worship.* An attractive church, a beautiful altar, fine stained-glass windows, attractive paraments—these things help people to worship and are a strong invitation to visitors to return for other services.

6. *Explain worship forms.* The beautiful liturgy of the Lutheran Church is so much meaningless form to persons who do not understand it. Every new member of the congregation should receive a thorough explanation of The Service, and occasionally the meaning of The Service should be reviewed for all members of the congregation.

7. *Plan services carefully.* Hymns, introit, Epistle, Gospel, sermon, anthem—the entire service from beginning to end—should contribute to the development of the theme for the day. Where the pastor plans the entire service there is a good likelihood that the service will have unity. But in cases where organists or choir directors select hymns and anthems such unity is not always in evidence.

8. *Help people understand terms that are used.* Terms such as justification, sanctification, transubstantiation, and many others should carefully be explained in the printed bulletin of the church, or in the announcements at church services. If people do not understand the terms that are used in services they are bound to lose interest and stay away.

9. *Conduct services at convenient hours.* Some people act as though it

would be an unforgiveable sin to conduct Sunday morning worship at any hour other than eleven o'clock. That may have been the most convenient hour at one time, and perhaps still is. On the other hand, conditions may have changed so much that the attendance would be greater if the services were held at ten o'clock. Many congregations have wisely introduced multiple services on Sunday morning. Conditions vary from community to community, but the wise congregation will try to discover the hour for worship that best suits the largest number of members and will conduct worship at that time.

10. *Use special emphases.* Special Advent, Christmas, or Lenten services; a judicious use of church festivals; an observance of Children's Day, Rally Day, Youth Sunday, and like occasions; a "fill-a-pew-Sunday"—these and other special emphases, if used wisely and not as mere publicity stunts, sometimes help to increase attendance and to win those who formerly lived entirely apart from the church.

11. *Observe time schedules closely.* Services that always begin on time and end on time help to increase attendance.

12. *Put forth special efforts to reclaim lapsed members and win new members.* One such plan that has worked effectively is the King's Men program. Every Brotherhood ought to be acquainted with this program, and unless an adequate substitute is now in use in the congregation the King's Men program should be introduced to increase church attendance.

For Study and Discussion

1. What benefits accrue to us from attending church services? List suggestions on the blackboard.

2. What effect does our attendance at church have upon others?

3. What can be done in our congregation to increase church attendance? List suggestions on the blackboard.

4. What is the King's Men program, and how does it function?

Suggestions for Action

1. Plan to attend church services regularly yourself.

2. Try to remove all possible distractions at church services. Be careful not to make suggestions in a blunt manner that will give offense. Do not act apart from the co-operation of the proper authorities in the congregation.

3. Take whatever steps are necessary to develop congregational participation in church services. Talk the matter over with the pastor, organist, and choir director. Discuss it at church council meetings. Enlist the co-operation of all who are involved.

4. Take steps to improve the music at church services. Again discuss the matter with the proper authorities. Approach the problem in an attitude of true helpfulness and co-operation.

5. Improve the setting in which worship takes place. A bit of paint, a good housecleaning, new paraments, a new cassock and surplice for the pastor—such things increase the

attractiveness of church services.

6. Ask the pastor occasionally to explain The Service. Perhaps you will want the choir director to train the congregation in the correct singing of the liturgy.

7. Take whatever steps are possible to have The Service planned carefully as a unit.

8. Ask the pastor or whoever is responsible for printing the church bulletin to explain terms frequently used in church but which are not understood by many laymen. Be specific and indicate the exact terms that should be explained.

9. If members of the Brotherhood are of the opinion that an additional service on Sunday morning, or a change in the hour at which the service is now conducted, would improve attendance, talk the matter over with the pastor and members of the church council.

10. Suggest to the pastor the annual observance of Brotherhood Sunday, and plan carefully for the service so that the church will be filled. If deemed advisable, suggest other special emphases that should receive the consideration of the pastor and church council.

11. With the consent of the pastor and church council, introduce the King's Men program. Pursue the program faithfully in order to promote increased church attendance.

Social Welfare Agencies
Assignments for the August (Eighth) Meeting

The congregation that has caught the spirit of Christ is interested in every organization and movement that ministers to human well-being. It is therefore especially interested in all social welfare agencies, even if they are not church affiliated. "With a heart for her work the church can touch the heart of her community.

In preparation for next month's meeting, when the topic for discussion wil be, "The Congregation and Welfare Agencies," make the following assignments:

1. Ask someone to make careful plans for the worship service, enlarging upon the suggestions found in the topic.

2. Appoint a committee to present a brief summary of the topic. Members of the committee might divide the topic between them, each person being responsible for a section or two.

3. Appoint a committee to visit the most important welfare agencies of your community prior to the meeting and to give a firsthand description of the work of that agency at the Brotherhood meeting.

4. Appoint one or two members of the Brotherhood to give special consideration to the practical outcomes that should result from this meeting and to lead in the discussion of the topic. Suggestions for this part of the meeting will be found in the topic under the heading, "For Study and Discussion" and "Suggestions for Action."

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(continued from page 22)

brought before him on a juvenile-delinquency charge! Other New York judges made the same observation concerning their experience with teen-agers. Authorities in Chicago and San Francisco also reported that

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the behavior of Chinese-American youth was excellent.

Why this good behavior?

P. H. Chang, Chinese consul-general in New York City, revealed: "Filial piety, the love for parents, is a cardinal virtue my people have brought over from the China that was once free. A Chinese child, no matter where he lives, is brought up to recognize that he cannot shame his parents. The Chinese teen-ager is anxious to please his parents before he pleases himself."

The editorial commented: "Most, no matter whether wealthy or poor, maintain a strict, family-style home. Schooling, the reverence for religion and decorum, plus reverence for elders and family tradition, are the prime movers in developing the child from infancy."

Amazing, isn't it? But certainly we cannot assume that Chinese American youth are like that because they have scorned discipline and self-control! What is discipline if it is not what the dictionary calls training which corrects, molds and strengthens; training in self-control and obedience? Is it not time to think of more discipline rather than less?

I'd hate to think that all Chinese-American youngsters in this land are neurotic because they were trained to be respectful and obedient!

"Honor thy father and thy mother" apparently is not an exclusively Jewish-Christian precept. The Chinese seem to put it into practice better than we do. We need no new and better laws, no new and more refined theories of education and child-rearing. What was good enough for Jesus should be good enough for us, for of Him it is said that He was subject to His parents, and He grew in wisdom, stature, and in favor with God and man.

As Chinese-American children strive always to please their parents rather than themselves, so can our children learn to please their parents. But parents must be worthy of the

love, respect and obedience of their children. Parents, in turn, must try to please God rather than themselves.

The men of the Brotherhood have an opportunity, through the Boy Scouts movement, and many other ways, of doing something about the juvenile-delinquency problem. What more important task can they be devoted to than that of helping shape a human life Godward. As Martin Luther pointed out, we can be so busy with innumerable "important" jobs for the Lord that we may overlook the most important job right at home—with young people. The trend of the times certainly challenges us to do something.

—Joseph B. Mohr

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Dr. Engstrom Dies

Dr. Sigfrid E. Engstrom of Minneapolis, director of the Board of American Missions of the Augustana Lutheran Church, and one of the outstanding leaders of American Lutheranism, died suddenly of a heart attack in Washington, D. C., April 28. He was 48 years old. Head of Augustana's home missions program for 16 years, Dr. Engstrom had long been a leading figure in intersynodical and interdenominational activities. He was the last president of the former American Lutheran Conferences and was active on numerous committees of the National Lutheran Council, National Council of Churches, Lutheran World Federation and World Council of Churches. For many years he directed Augustana's efforts in Lutheran World Action.

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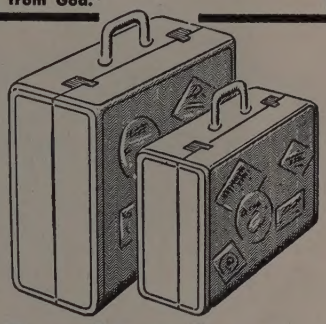

Don't take a vacation from God!

Summer time is vacation time—but don't take a vacation from God! At home or away, be sure to attend church each Sunday and spend a few minutes each day at the family altar or in private devotions.

If the children go off to institutes or camps, be sure that each has a copy of The Upper Room so they can share with you the same Bible readings, meditations and prayers.

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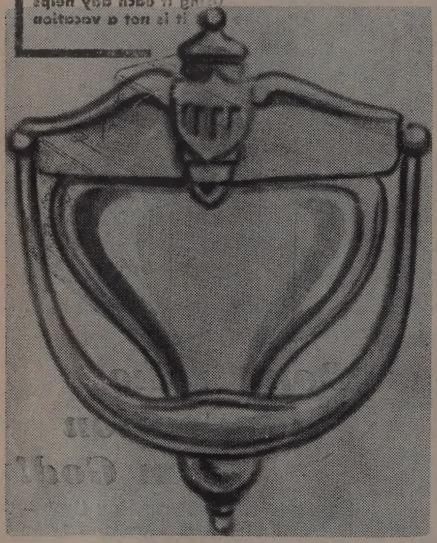

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